LITERARY.

For the Banner of Progress.

SANOTIFIED EVANGELISTS.

The frailest forms that greet my ken, On whom the wrath of God abides, Are those who banish good from men, Unless they are ordained as guides.

With wickedness in either eye, They blindly picture scenes of terror, Not knowing seeds of Truth oft lie Close by the rankest growth of Error.

From birth, they are the Sanctified, Nor can be damned at any season; And thus they preach that Christ has died To save a few through faith—not reason.

They bar the heart, and close the brain, And shut the portals of each sense: Counting their folly certain gain, Their want of wisdom-excellence!

The Sanctified Evangelists Are all meek patterns of endurance; On musty creeds each one subsists, From hell-fire ne'er demands insurance!

Their souls admire each "pious fraud" That serves to yield unrighteous leaven; And sinners must in fear applaud The aristocracy of heaven!

With matchless grace each unstained hand And thus like simple guides they stand, Vending their frailties out-at cost.

O, they are rich, who care no more

For priestcraft, and its golden gain,

Than for the light cloud passing o'er. Which yields no promises of rain!

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM. ANCIENT AND MODERN.

NUMBER FIFTEEN.

I affirm most solemnly, and with all the vehemence of my nature, that there is in me no lack of veneration for anything honest, noble, great, or good; and vet I can see no more sacredness or inspiration in the Books of Daniel and Job, than is to be found in the narratives of Jack the Giant Killer, or the melodies of Mother Goose. All are simply stories, framed for a special purpose; and one is precisely as efficient, in leading any human mind to a knowledge of truth and right living, as the other. Furthermore, in the composition of these four narratives, the finger of God, or His inspiration, is to be seen in all alike, one as much as the other, notwithstanding the oft-repeated affirmation of the entire-infallibility argument of orthodoxy. Another theme connected with theology, and of which much is said, and more implied, which is not narrated in the Bible itself, is the subject of Prophets. Now let us analyze this matter slightly, and see how much there is in it, after all that has been said and sung of the holy Prophets. In reviewing this subject, it will not be necessary to introduce any other than their own witnesses, to prove all we desire on this point.

"The ordinary Hebrew word for prophet is nabi, the meaning of which is 'to bubble forth like a fountain.' It signifies a person who 'involuntarily bursts forth with spiritual utterances under the Di vine influence.' " "My heart is bubbling up of a good matter,....my tongue is the pen of a ready writer." (Psalm xlv. 1.) "One who pours forth words." "In 1 Sam. ix. 9, we read: "He that is now called a prophet (nabi) was beforetime called a seer (roeh)." There is still another term made use of, meaning a prophet. " Chozeh and roeh are both used to designate a prophet, signifying 'one who sees.' Both these words are rendered, in our English translation of the Bible. 'seer.' 'Now the acts of David the king, first and last, behold, they are written in the Book of Nathan the prophet, and in the Book of Gad the seer.'" (1st Chron. xxix. 29.)

These three words, nabi, roeh, and chozeh, are used interchangeably to signify to see, or interpret, or speak fluently of Divine things; to pour forth words, as a fountain pours forth water. Ancient heathen (so-called) temples had attached to them a person who held the office of seer, or interpreter, whose duty it was to deliver the meaning and signification of the Oracles. Thus the poets were the prophets of the Muses, being their interpreters. These persons delivered their interpretations of the Oracles in an unconscious state. In the Grecian Mythology, Apollo was the interpreter of the great God, Zeus. The Hebrew kings also had a person attached to the household, whose office was specially to interpret omens, and dreams, and visions. This was the occupation of Nathan in the household of David, and in the early days of Solomon. Gad was also a seer in the house of king David, where, in the latter part of the reign of that king, he reappears in conacction with the punishment inflicted for the numbering of the people. There seem to have been questionable seers in those days, as well as since; requiring care lest they be deceived by false prophcome to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presump-

xviii. 22.) Aaron was the prophet and sacerdotal mouthpiece of Moses; for the latter was "slow of speech." Much speculation has existed upon the subject of Hebrew language, as we find it in most parts of the

tuously: thou shalt not be afraid of him." (Deut.

utterance seems very near perfection. The grandeur and freedom of expression, so fraught with the lively wise men conceive it to be no way irrational that music of the majestic poetry of many parts, so finely adapted to the better portions of our nature—the deep tone of thrilling soul-worship which strikes upon the cultured ear in the richest cadence of

musical harmony—surprise us with joy, and we ask in wonder. Whence comes this rich store of ancient tradition, so genial to our feelings, so true and just to our many-sided experiences in the mundane life? The answer to this question has come to us by the persistent and unwearying research of students and scholars, who have given to the subject that devotion which can alone insure success in any given enterprise, be it never so difficult. During the early sacerdotal order of the Jewish

priesthood, the law as given by Moses was about all that was taught or learned; the priests alone were the teachers of children, and instructed them in Jewish theocracy. Feasts and fasts, sacrifice and offering, rite and ceremony, constituted the varied and ever-recurring system of training and teaching by type and symbol. Teaching by act and teaching by word were alike in their task. This work they adequately fulfilled for something more than a hundred years after the giving of the law at Mount Sinai. But during the time of the Judges, the priesthood sunk into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. They required less enigmatic moved, but know very little of the occult power stances, a new moral power was evoked, by the establishment of a Prophetic Order, or priestly College, where a variety of studies could be pursued, under the care and close attention of the most eminent men of the age. These teachers were the Seers or Prophets, and Samuel was the first to open the way in the new method of impartation of Divine and moral cultivation. The reformatory measure, thus put in operation by the purest mind of the day, soon collected all the necessary elements of a working | so little blending of system and practical informagrammar constructed; here was taught elegance of diction, and Hebrew poetry and music. (See Smith's Bible Dictionary.)

THE PHILOSOPHY OF MAGIC.

WHAT MAGIC IS.

Man has possessed, in all ages, a vague intuitive perception of the superiority of mental power to all other powers. This idea is conveyed in his traditions of the past; in his prophecies and anticipations of the future; and in the fables and fairy tales in which he has always taken a strange delight. Through all these there is one idea power." In the Oriental sacred writings this idea | principles were the mind brought in near proxdone, is the principle manifested on every page. In the "Arabian Nights" this idea is beautifully illustrated. Filled though it be with the absurd and ridiculous, it contains, nevertheless, a perception of a true principle; a principle perceived by the clear, serene lake reflects the surrounding Indian philosophers, or more recently by Swedenthere are only seen broken images, and monstrous subject implies, consciously or unconsciously, a appearances; yet, if there were no landscape, there | criticism of the various powers of the human mind. a truth, but "as through a glass darkly"; a sign | having some appreciable bearing on the conditions of something signified.

Of the meaning of the word Magic, Ennemoser says: "Magiusiah, Madschusie, signified the office and knowledge of the priest, who was called Mag. Magius, Magiusi, and afterwards, Magi and Magician." The Magician was the conservative of learning; and to him all classes of society looked for such benefits as, they supposed, the possession of the secrets of Magic conferred—not only to have power over earthy things, but also to be able to communicate with and have control over spiritual beings. And as these occult personages were supposed to know all things, the Mediums, Mediators, or Magicians, in their intercourse with the demons or angels, were believed to have also unlimited knowledge and power.

Magic, then, consisted in the knowledge of the occult powers of Nature; in knowing how to make all things subestryient to man. This implied that man was superior to all things, and also contained in himself their essential principles, by which he became related to the universe in all its parts. It also brought him into relationship with the gods-beings supposed to be superior to man in spiritual things, but who became subservient to man through principles known only to the Magi-

Magicians held that all things had a three-fold blessed with an equal desire to give names to obexistence, made manifest in the apparent divisions | jects; but instead of giving names to palpable | find time "to develop all the faculties of the | the inherent qualities and attributes of matter. in the world—the terrestrial, celestial or sidereal, objects, they imagine certain qualities, attributes, and intellectual; and that man, in his progress or characteristics to have existed, and call them, in magical science, can only reach the higher by as represented in a supposed person, God. We ets; they, therefore, applied this test to such as | being perfect in the lower. The celestial must be | often hear it said that the present universe, a rempretended to possess the power of seeing, or inter- reached through the terrestrial, and the intellectual nant of which we see, could not have existed withpreting, or predicting: "When a prophet speaketh or spiritual through the celestial; the lower actin the name of the Lord, if the thing follow not, nor | ing as a medium for the conveying of the higher. Says Agrippa: "Seeing there is a three-fold thing in the universe is at once a cause and an political condition of the country, and kindred of the highest conceivable intelligence. Why one world-elementary, celestial, and intellectual-and every inferior is governed by its superior, and receiveth the influence of the virtues thereof, so that | continue to be. Go back as far in the past as the the very original and chief Worker of all doth by mind can possibly reach, and all existence was but angels, the heavens, stars, elements, animals, an effect of what preceded, and the cause of what house in this State is destitute of books, save, plants, metals, and stones, convey from Himself | followed; and at every moment, from that time | perhaps, the Bible; and that in many an one, a Old Testament, where simplicity and beauty of the virtues of His omnipotence upon us, for whose to this, it has been so. There was no first, there newspaper never enters. Do you wonder, then, Nature, to establish their presumptive conclusions.

service He made and created all these things; draw new virtues from above."

projects: such as moving mountains and trees by time and space are infinite, and matter is eternal. faith; flying in the air; and many other curious If the human faculties are not reliable, then arguthings more fully spoken of in the Holy Scriptures | mentation is useless, and knowledge beyond sensaand "Arabian Nights Entertainments";—all in- tion is impossible. dicating, not the unreality of spiritual power, but the lack of knowledge in its application. A babe will as readily grasp at the moon as at his mother's nose; and he takes some time to teach his little hands to obey his will in the direction he wishes them to go. By-and-by he becomes cognizant of distance and direction, and his members are then useful to him as far as he is skilled in | Schools, on condition that the doctrines of this this knowledge. We may aptly be represented as babes spiritually; we perceive in Spiritualism a power, but know not how to direct it; we have as yet but little distinct knowledge of spiritual dynamics. We, as did the ancient Magicians, see a table warnings and exhortations. Under these circum- which moves it. By-and-by, as we learn of its nature, it will come under our control, as steam has done, since Watt watched it puffing and blowing from his grandmother's tea-kettle; and as electricity has done, since the Lord said to Job, 'Canst thou send lightnings, that they may go, and say unto thee. Here we are?"

So long as Spiritualism, or Magic, (they are identical) remains segregated in its character, with order; here the Hebrew language was analyzed and tion, so long will its immense strength be commensurably wasted; but confine it to a system, as steam is to the propelling of well adapted machinery, and it will revolutionize the world. and fulfill the prophecy of the millennium.

GOD.

NUMBER TWO.

On sitting down to write article number two that it is a waste of time and strength to write on a subject on which we have little or no knowledge —have no means of information beyond a very holds a prominent position; he spake and it was imity. Randolph may eat hasheesh, and discourse eloquently by the hour on the gyrating motions of Deity in different parts of space; but how shall we know that his ideas are anything more than the result of the abnormal excitement of his intellectual faculties, acting on some fragments of phiof man as a physical being. And so let it be; but if we can do something toward establishing the boundaries between the known and the unknown, and between the knowable and the unknowable, our efforts may not be entirely worthless.

Carlyle's trenchant description of the Deism of Frederick II illustrates a prevalent modern type of Theistic ideas. He says: "Atheism, truly, he never could abide; to him, as to all of us, it was could have been put into him by an Entity that Theism seems to have stopped. Instinctively, too, he believed—no man more firmly—that Right alone has ultimately any strength in this world. Ultimately, yes; but for him and his poor brief interests, what good was it? Hope for himself in Demiurgus should concern Himself with such paltry, ill-given animalcules as one's self and mankind are, this also, as we have often noticed, is in the main incredible to him.'

I recollect in my childhood seeing in a "Catechism," or book of religious teaching for children, a picture of Adam giving names to the beasts at the dawn of creation. Theologians have been all! out a first cause. I freely confess that, to me, the idea of a first cause is a first-class absurdity. Every effect, or a link in the great endless chain of causation; this always has been the case, and will ever

I will close this number with the idea of God given in the "Westminster Confession of Faith," which is still adopted by the Presbyterian and Congregational Churches, and is the Anglo-Saxon platform of Christian Theology since the Reformation of Luther. Immense amounts of money are invested in the United States in Theological "Confession of Faith" continue to be taught:

"There is but one only living and true God; who is infinite in being and perfection; a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, Almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will, long-suffering, abundant in goodness and truth; forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal most just and terrible in His judgments; hating all sin, and who will by no means clear the guilty. God hath all life, goodness, blessedness in and of Himself:...not standing in need of any creatures which He hath made, nor deriving any glory from them, but only manifesting in, by, and upon them; He is the alone fountain of being, of whom, and to whom, are all things; and hath sovereign dominion over them all, to do by them, for them, and upon them, whatsoever Himself pleaseth."

I must be satisfied with finishing this schedule of His qualities, for fear of occupying too much of your space, or tiring the patience of the reader.

"WOMAN'S RIGHTS."

I have just been reading the articles of "Æsop, Jr.," on "Woman's Rights," and would like to thank him for the courage that enables him to speak so boldly on such an unpopular subject; under this title, I feel oppressed with the feeling albeit, he confesses that he does so "with fear and trembling." Still, I must agree with "Pauline," in thinking that he takes rather a masculine view of the subject. He says: "I presume they have pervading—that of commanding by "the word of limited range, and no faculties to comprehend the | rights"; "the right to be, to do, and to suffer." Surely, that is one right which the "lords of creation" have never manifested the slightest disposition to deprive them of; on the contrary, they have ever shown a magnanimous readiness to bestow upon them even more of the doing and suffering than rightfully fell to their share, if, by so doing, they could ease their own shoulders of and misfortunes of one affect all. We may as a distorted and imperfect vision. In like manner, losophy thrown out hundreds of years ago by a burden. He says truly, that "the only rights, which they at present enjoy, are those which landscape truthfully; but when it is agitated, borg or Davis? Plainly the discussion of this belong to what is called 'woman's sphere,' the limits of which have been determined by man." Let us look at some of the rights which this would be no reflections—not even false ones. So | The drift of the mental activity of the present age | blessed sphere confers upon one class of women; it is with the fables of our fathers; they perceived is toward the physical and natural sciences, as and, in doing so, we take the majority of American women, here, in our State-the wives of farmers. mechanics, and miners. Look at the life of patient toil and self-denial our women lead. See the wife and mother, rising early, performing all her household duties faithfully, cooking, washing, ironing, baking, milking, churning, scouring and cleaning, making and mending, with the ten thousand little things which men never see or think of, but which are all necessary to keep the household machinery in good running order—a flatly inconceivable that intellect, moral emotion, | never ending round of slavish drudgery, which will never cease till the weary hands lie under the had none of its own. But there, pretty much, his | coffin lid. Sick or well, each day brings its ceaseless round of work, which must be done; not one articles, should place me in a position which I of the little wheels must stop, or the whole arrangement is broken up, and disorder and confusion ensues. Look at the pale, thin, weary creatures, whose starving souls look wistfully out of their Divine Justice, in Divine Providence, I think he great sad eyes—women whose indomitable spirits for all that has been attributed to Atheism, had not practically any; that the unfathomable drag their tired limbs through their daily tasks, with more than the heroism of martyrs—and tell me, if you can, how shall they escape from this horrible slavery of soul and body; how obtain the inalienable right to life, liberty, and the pursuit of happiness"? But stay: our "great and | is equally impossible, and also that matter is glorious Constitution" says "all men"; so women can really lay no claim to those rights after | thing which exists. If everything which exists

mind, and improve herself as she sees fit "? or if Of the modus operandi of the evolution of intel she finds time, how shall she obtain the means? When the soul of her husband (if he have a soul) feels the need of mental aliment, or his social nature craves companionship, he has the news_ scandalous gossip, so often manufactured for their delectation, or the spirituous consolation so easily obtained. Yet, I venture to say that many a farm-

will be no last cause. If the living present gives | that women are ignorant, weak, and stupid? that no sufficient evidence of a living Deity, I am at a they know nothing of the grand and vital interests exaltation of imagery in thought—the full flowing it should be possible for us to ascend by the same loss to see how such evidence can be had by trac- of the day? or that their minds are fully occupied degrees through each world to the same very ing back the chain of causation; and if any of the with the petty cares and anxieties of every-day original world itself; . . . and also to enjoy not links of this chain in the past were God, will some life? How can it be otherwise? Yet these only these virtues, which are already in the more | theologian please to point out where it ceased to | women were, most of them, bright, healthy, happy, excellent kind of things, but also, beside these, to be God, and became that which is not God. If and intelligent girls, whose growing minds craved any one asks how we know that the universe is knowledge as their bodies did food, and whose Men, in their aspiration to mental and spiritual an endless chain of causation, I answer, by the chief delight was to learn. The young girl marpower, have conceived of apparently impracticable laws of the human intellect, which tells us that ries, and, as her household cares increase, the time for mental improvement grows less and less; the helpless and rapidly increasing family demands all her time and strength; every energy of body and soul must be brought to bear upon the labor which must be performed.

The result is, her mind ceases to act, intellectually; she forgets most of her "school-learning." and finally becomes the mere household drudge and automaton, knowing nothing beyond her daily work, hoping nothing but to live until her children are grown and able to care for themselves, and then to lie down "where the weary are at rest": for she knows full well, that never, while this life shall last, can the heavy burden be laid down, or the weary heart find peace.

And yet, Mr. "Æsop," there are many (O, how many!) true and earnest women, who experience a "vivid perception of what she may be-of all that she ought to be-and conscious, too, of what she has been, and is," yet lack the courage and ability "to come forward in the true spirit of awakened womanhood"; for it is, alas! too true, that "the few exceptional women who plead for woman's rights find the greatest opposition from their own sex," and few have the hardihood to openly advocate what in their secret souls they know to be right, lest, in doing so, they draw upon themselves the sneers and slurs of the ignorant and malicious about them. Woman best knows the trials she must encounter the instant she swerves one hair's breadth from the straight line in which she is expected to tread; and she needs the moral support of husband and friend, as well as the consciousness of her own rectitude, and she must have it.

It is idle to talk of woman "redeeming herself"; men and women must help each other -must work together with mutual faith, trust, and confidence: their interests are one, their aims and pursuits should be one also. So long as men and women inhabit the same world, there can be no divided interests, because the sexes mutually influence each other, whether for good or ill; and it is of no use to call names, or say ugly things of each other. Nor need we try to shut our eyes to the disagreeable fact that whatever degrades one sex debases the other also; whatever sin and shame clings, fungus-like, to the one, leaves its loathsome stain upon the other. We are all members of one family; and the crimes well look the truth boldly in the face, join hands in mutual trust, and, helping and supporting each other, make common cause against the common enemy; struggling on and up, as best we may, receiving gratefully the help which comes from those above us, and cheerfully and lovingly assisting those who yet linger below us; working with all our might for the good of both men and women; remembering always, that we all are the children of the same kind Father, and also the words of the Nazarene: "Inasmuch as ye did it unto the least of these little ones, ye did it

ATHEISM.

It has been a source of great pleasure to me, that so many are interested in this subject; it is gratifying, for the more it is commented upon the better it will be understood; and, seemingly, the end is not yet. But, lest my opponents, in future consider untenable, I will define my own views of Atheism. By acknowledging myself an Atheist-"one who believes in nobody else's God, and has none of his own "-I do not wish to be responsible whether by Atheists themselves or their oppo-

I do not believe that something can be made from nothing; I can form no idea of its possibility. If creation be impossible, it follows that a Creator eternal. By matter I mean the essence of everybe eternal and uncaused, there can be no First Again: How shall the poor overworked woman | Great Cause. This also must be true in regard to

ligence, as manifested in organic beings, of course, I know nothing. Nor have I any desire to enter into the speculative; being contented with ascertaining facts in the realms of the real. The blade paper and the bar-room, where these faculties find of grass which I trample under foot is as mysteample gratification in discussing the crops, the rious to me, in its origin and growth, as are those topics; to say nothing of the nice little dish of particle of matter is round, while others are cubic or rhombic, I cannot tell. The Atheist may dispute any hypothesis of the origin of matter, or organic existence, without being obliged to account for the origin or condition of anything. It rests with those who presume to see beyond

Neither does the philosophical Atheist deny the existence of God or any other hypothetical being; his denials have reference only to the proofs ad; vanced; for it is impossible to prove a negative Because I cannot prove that there is not a man in the moon, it does not follow that there is one!

little attention to the only argument advanced in his article. Give me less rubbish to clear out. and I will attend to weightier philosophy. I am not inclined to engage in any insane project, such as defying lightning, or even "Zanoni's" mathematical God—except by conductors; and for God, my "conductor" is reason; though Christians have Jesus to ward off His wrath.

"Can anything less than mind work mathematically?" Apparently, the operation of all matter is based upon mathematics; if mind originated the conditions upon which matter acts, I ask for the proof; I obtain none. Who said that "mind is the result " of matter? Whatever mind may be, it must, in my opinion, be matter itself, or a principle inherent in matter, co-eternal with it, and not resulting from it; and who ever knew anything of mind apart from matter? It seems to be one of the peculiar attributes of mind to perceive mathematical arrangement; but to perceive and to originate are entirely different. Atoms of matter unite in definite mathematical proportions: they cannot unite otherwise: can any mind force them to act contrary to these principles? Hudson Tuttle says that even God cannot. To inquire whether mind be the effect of organic existence or vice versa, is like discussing the priority of the egg or the chicken: mind or matter-name them as you will—whatever exists is, as I view it, in its essence and attributes, eternal.

Does the primum mobile of our actions differ, in nature, from that which causes the roots of a tree to penetrate their way over and through all obstructions, to reach the nourishing water? Where can the line of demarcation in organic existence be drawn between the primary organic forms and the profound intellect of a Bacon or Newton, which shall signify, this is mind, and

I am glad Bro. Allyn has taken up the question, and that he proposes to define his position. I see that we are to be favored with a series of articles from him. I await their conclusion; hoping, in the mean time, that he and others may so "let their light shine before men," that the existence of their "Father which is in heaven" may be made evident even to ÆSOP, JR.

PRACTICAL INDIVIDUAL REFORM.

EAST PORTLAND, March 31, 1868.

In the realm of Nature, every animate object enjoys its prerogative of being heard—the tiny butterfly, as well as the nightingale—the musical frog, with as full a cadence as any of the beauteous songsters that give variety and charm to the grand symphonies of the universe. Why, then, cannot every man and woman have a hearing in this fast age? In much counsel there is safety.

There is much said and written in regard to education; and how is it that we only find one among ten that seems to grow, develop, and make his mark in the world? And this class, that dwindles into such small dimensions, is not confined to the poor. We just as often see them among others; not one in a dozen has an independent thought. They are looking about to see who will be the most popular man to follow, and endorse then every word he utters, talk as he talks, and think as he thinks; reminding one of the story of a child, who, when his father asks him what he thinks, answers by saying, "What do you think, father? well, father, I think just so, too." This will do in childhood; but what a driveling, stupid creature is man, whose powers of mind are paralyzed, his mental faculties benumbed, when he makes himself a machine, to be played at another's will! In childhood, his miserable, barren intellect is a fresh and living force; and he has lying dormant an unquenchable principle of vitality, which allies him in kind to the good and great, however covered up this may be with low and deadening habits.

It is a law of Nature, when plants and trees have a fair show, that they grow, and do not dwindle into nothingness. There may be a defect or littleness in the component parts of some, personified in all works of fiction are but the just as we may observe in nature. Some plants representatives of real personages who have been are beautiful but not fragrant. Wherein this subjected to the author's observation in every-day difference lies, or the causes that tend to make it | life; and, consequently, that what they are made apparent, we may trace to defects in antenatal con- to utter in the novel is a repetition of what he has ditions. For instance, the parents are gross livers | heard uttered at some time or other in the course -eat pork, drink whisky, riot in sumptuous liv- of his communion with his fellow men. The ing daily: is it possible their children will grow authormay sometimes either polish or exaggerate in beauty and harmony under this regimen? the language he has heard, when noting it down They are sent to school, to be crammed full of learning—never stop, or have any chance to think for themselves upon what makes their heads, eyes, and backs ache. They soon become learned, but know not how to observe the first law of their own being. Is it best that these things should forever be perpetuated? The world just now seems to be alive with reformers—earnest men and women—determined that the world shall be saved. After trusting to the blood of Christ for eighteen hundred years there are a few who believe there is more cleansing and healing in pure water. Some are for doing the work in one way, some in another; and all are working for the same great object—the salvation of the world. May Heaven and her hosts speed them all in their efforts to do good! If there is a palace to be builded, we must not despise the humblest toiler. If there is a mass of rubbish to be removed, encourage the feeblest worker; for sooner will the Hiram Beers could possibly do. work be accomplished.

stronge. They happen to like it, and do not like to preach unless they practice; and I must say I feel little confidence in their holding out, as long as I smell the tobacco, and cannot go to their places of business without seeing pools of filth!

There is a small town on this coast, where the people are practically trying the better way-liv-

their example, the whole place is becoming in- ualistic writers. Edmonds and Dexter claim to fected with the same desire to live better, purer | have been so instructed by spirits, and many lives. Mrs. Luelling has a nursery and orchard | mediums have seen animals in the spirit world. money that conflicts with his opinions. Salt and butter are not seen on their table, and any one with "Zanoni" is triumphant because I paid but a natural appetite would say the table was luxurious. Graham bread, light and spongy; fruits of From these considerations, it appears quite probthe most delicious varieties, and vegetables and pies enriched with sweet cream; these constitute expressing it indefinitely, and sometimes grothe diet of this family. Their home is hospitable; tesquely, as did Hiram Beers. If responsibility 'always there are visitors, or some who come to be originally rests anywhere, therefore, the burden is healed; and still, Mr. L. says, his expenses, outside of what he furnishes from his own grounds, do not exceed \$10 a month. Mrs. L. is at the age when many women feel that their lives are in peril; and she is robust and healthy, buoyant and or trouble for three years. If physical health is established, there is not much sorrow that will | bear us very low. I write this that others may porary home, if they wish to witness the practicability of temperate, natural living. No doubt, tropolis, and steamers plying daily between that joicing that their sorrows on earth are over. Love and good-will to men would forever resound become one universal brotherhood.

matter whether you call me a musical songster, charms me to-night. MARY A. HURD.

The Banner of Progress.

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IMMORTALITY OF ALL THINGS.

An over-cautious critic in The Occident ventures very gingerly upon a criticism of Henry Ward Beecher's religious novel, called "Norwood," and interlards its remarks with flattering notice of the author himself, while dissenting from what it considers as glaring improprieties in his style. Here follow a few sentences from its brief notice of the work, which we propose to dissect and

"Many questions are suggested by it which are worthy of serious answer, but only one will be presented by us, which was repeated often as we advanced: How far is an author himself responside for the sentiments and language he permits his various characters to express? May these creations of his say what he would not feel at liberty to say, and is he to be held to account for the effect thus wrought upon the morals and habits of those who read his book? For example, when Hiram Beers indulges in what he calls 'pious swearin,' who is it horses are to have a future life, and quotes Scripture to prove it, no other character being allowed to set him right on the question, who really gives this im-pression as a possible truth to the multitudes who read the words? Is it the fictitious horse-lover, or the writer who gives him his language? The stances are too frequent in 'Norwood' of both sentiments and expression that are unworthy of adoption, and the number is not small, of young readers especially, who will find justification, i they choose to imitate, in the fact that Mr. Beecher has given them the example."

It must be evident to all who are not as obtuse as the writer of the above, that the characters

likely to remain as at first expressed. It is, then, unfair and captious in the critic to hold the writer of so-called fiction responsible for the quality of the sentiments uttered by the not do this in any case, even if the sentiments expressed should conflict with our deep-seated prejudices; and, in the instances that have been noticed by The Occident in "Norwood," we honor Mr. Beecher for the truthfulness to nature of his representation of the character of Hiram Beers. The latter's "pious swearin" is on a par with Martin Farquhar Tupper's "righteous indignation," which he justifies from the laws which govern human nature. There are many worse characters than Hiram Beers in real life, and some of them occupy the pulpit, where their "pious swearin' does more harm than that of a thousand like

Our Occidental critic is horrified that Mr. Some reformers talk well on temperance—will Beecher should make his eccentric genius assert not taste anything that intoxicates—but forget to that there is a future life for horses—a horsetell the boys not to eat tobacco, and other vile heaven of happiness for them, as well as for things, that create a craving for something human kind! More abominable still, Hiram Beers "quotes Scripture to prove it, no other character being allowed to set him right on the question." And Mr. Beecher is impliedly held responsible for this heterodoxy on the part of Hiram. Now, we venture the assertion, that Henry Ward Beecher, in the course of his investigations of Spiritualism, has heard very similar language to that which he ing it as well as talking it. In one family, Mr. | puts into the mouth of his stage-driver. It is Luelling's, the house is conducted on real, thorough | very certain that the doctrine of the immorreform principles; their living is bread, fruit, and tality of all things-including, of course, horses vegetables. Every morning witnesses a thorough | and all other animals—is maintained with good | Nevada Theater on Friday evening last. The subablution of every member of the family; and, from reason and much evidence, by many Spirit- ject was selected by the audience.

sells trees and fruit—does nothing to make Andrew Jackson Davis and others testify to the same fact; and, indeed, there seems to be no good reason why the souls of all animals should not possess immortality, as well as the soul of man. able that many people hold the opinion, though upon Spiritualists and their spirit friends. And we are ready to assume it.

But the doctrine is not so new. It is as old as Plato—older, even, than any means we have of certifying to the fact. It is as old, at any rate, as lively as a young girl, and has not had a pain the doctrine of man's immortality. The doctrine of the "transmigration of souls" included animals in the category.

We are not alarmed at the "effect" which Mr. take courage and imitate their example; and also Beecher's apparent endorsement of the doctrine of to inform them that they can there find a tem- the immortality of all souls will have upon "young readers," as the writer of The Occident seems to be. On the contrary, we rejoice that the many, if they knew of such a home, would gladly | idea finds succinct expression in a "religious flock to it; for it would prove a very beautiful | novel" like "Norwood." even if uttered in the summer resort; only a few miles from the me- quaint language of an unlettered stage-driver. The literature of the age is full of Spiritualism, the and Milwaukie, the town where these practical | writers themselves being sometimes unconscious workers live. So, if a dozen or twenty should of the fact. That Beecher intended to preach it in come. I think they would try and receive you; and an out-and-out manner in his novel, we do not then you could go and herald the glad tidings believe. He simply transferred the current conthat men and women can live so that they can | versation of the common people on the subject to hold converse with angels, and bear palms of re. his pages, and thus rendered truly the living occurrences of the day—giving all a chance to be known, and suppressing nothing. We expect | friends, should say, "Whenever you break bread, through the corridors of earth, and all mankind | still greater triumphs of truth than this in the mind of Henry Ward Beecher. And as The Occi-I have written, and I wish to be heard; no | dent and its followers dare not follow him, for the reason that the truth is not what they want, we or liken me to the croaking frog, whose music | shall yet see an issue raised between him and them on this very subject of Spiritualism. His views upon it have never been fully given to the public; theirs have been expressed as well as they know how to express them.

Virtue and Vice Contrasted.

Persistent.—Some theater men of this city are desperately disposed to break the Sabbath by opening their places of amusement on Sunday. Notwithstanding the many adverse decisions of the Courts and the Legislature to the repeal of the Sunday Law, they still persist in forcing their tomfooleries upon the public on that day. One would suppose that these men would exhibit at least policy be dispensed with for one day in the week. And yet, when we consider the degrading effect of their employment, their course should excite no surprise. Vice is a canker that eats all nobility from the human heart, and destroys even the self-respect of its devotees. - California Christian Advocate.

How very impolite, indeed, "these men" are, to wish to follow their occupation of amusing the people, when the Methodist clergy and their organ have so often expressed their desire and determination to suppress all amusements on Sunday! But such conduct "should excite no surprise, ize not only all present Church government, but when we consider the degrading effect of their employment." Why should we not, then, suppress their employment on every day of the week? Perhaps this will be the next move of the bigots. And when all amusements shall have been taken away from the people, they may be amused by gospel shouting on every day and evening, and Elder Knapp's revival may take the place of every other entertainment. The "vice" of theatrical representations will then give place to the 'virtue" of prayer-meetings, and we shall be an exceedingly pious people; and our ministers will continue to run off with other men's wives; and church members will put more sand in their sugar than ever, and rent liquor-saloons and houses that swears? When he more than intimates that of prostitution to every applicant; and all the people shall say amen, and their piety shall meet with an exceeding great reward. Selah!

Progress of Spiritualism in the Atlantic

Brother J. H. Atkinson, our correspondent in New York, under date of March 24th, informs us that Spiritualism in rapidly gaining numthat city. He gives a list of a dozen private séances, held twice and three times a week, with an average attendance of twenty-five persons, for the investigation of spirit phenomena. Sociables are frequently got up, and are munificently patronized. After some of the public lectures, the audience resolves itself into a social meeting, and has a "good time" for half an hour, and "no one turns down the gas on them." Bro. Atkinson has discovered large numbers of Spiritualists temporain his book; but the original sentiment is most | rily attending the churches of the more liberal preachers, particularly those under the charge of Henry Ward Beecher, O. B. Frothingham, Dr. Ewer, and E. H. Chapin. The Swedenborgians have recruited their congregation somewhat from representative characters in a novel. We would the ranks of Spiritualists, some of whom cannot give up the idea of "belonging to a church." A great many healing mediums are operating in New York and vicinity, with good success. Among others, he names Dr. J. P. Bryant and Mrs. Mettler. Mansfield is answering sealed letters, and W. P. Anderson continues to paint spirit portraits. Robert Dale Owen has been delivering a course of lectures at Dodworth's Hall. Many wealthy persons are feeing test mediums for sit ting constantly for spirit manifestations.

> Bro. Atkinson deserves our thanks for so industriously gathering items of information for the benefit of our readers; and they will appreciate his

that they must send delegates, if they wish to be meet in this city on the first of May. The sessions will be held during three days, and very interesting discussions are expected. On the evening of the first day, there will be a social gathering at Dashaway Hall, for the benefit of the Progressive Lyceum. Good speaking from some of our lecturers on Sunday, and in the evening. Let us have a full representation and attendance on the occasion.

MRS. LAURA DE FORCE GORDON lectured at the

The "Ordinance" of the Lord's Supper.

Our present design is to say a few words, not of ordinances generally, but of one ordinance particularly—the ordinance of "the Lord's Supper." The piographers of Jesus have transmitted to us the fact that he, on the night of his betrayal, instituted "the supper."—Pacific Gospel Herald.

The only words of Jesus, on the occasion referred to, that bear the least resemblance to an injunction, were these: "Do this in remembrance of me." This remark has been tortured by Christians into a command to hold a stated observance, in commemoration of the last occasion on which Jesus ate with his disciples before his death. But, If we were disposed to accept his reported words as obligatory upon his followers, as an injunction to be obeyed, the question would arise, How often and at what periods must this be done? No directions were given by him as to the times or frequency of its repetition; and the Church has been compelled to make a rule for itself in this regard, and to celebrate the "Lord's Supper" on the first Sunday in every month. Now, if Jesus had intended to "institute" a "supper" which should be observed for all time, would he not have appointed and specified a regular periodical commemoration on a certain day in each year, month,

The truth is, the language and intent of Jesus on that occasion will bear no such interpretation as the Church has given it. He had no intention of commanding his disciples to do any such thing at any time. His words were simply in the nature of a reminder that they should remember him whenever they broke bread, as they saw him then doing. It was as if a person were about to go on a long journey, and, in taking leave of his as I am now doing, remember me." No one would think of recurring to the breaking of bread and the drinking of wine at certain stated periods, solely for the purpose of keeping his friend in remembrance. On the contrary, on any and every occasion, accidental or otherwise, when he should break bread at the family table, he would think of his absent friend and of his parting words. And this was all the meaning that Jesus had in his mind at the time referred to. No other import can be gathered from the language itself, and there are no directions given for any stated commemoration of the event. The "institution," therefore, of "the Lord's Supper," is purely a Church invention, and one among the many contrivances to bring the people into subjection to creeds and formulas, which were never contemas foreign to the spirit and tenor of his own teach- sity of the baptism of water. Why don't you talk ings and example as are many other institutions of more Methodistically, about repentance, and faith, the Church.

The whole tendency of the forms and ceremonies of modern Christianity is to enslave the mind to a superstitious reverence for dogmas that were never uttered by the man in whose name they are invented, and to keep out of view the real bearing and intention of his teachings, which would, if practically applied, upset and revolutionall civilized organization now in vogue as well The reign of "equal and exact justice" will begin when all the mere forms of religion and civil government are done away with, and the true spirit of Righteousness which Jesus inculcated shall pervade the whole human family.

Governor Haight Patronizing God.

MERCY.—Governor Haight has granted a reprieve to the prisoner Cronin, in order to give him time to get a pardon from the Governor of the Universe. He has granted him mercy for a few days that he may sue for mercy which will endure through eternity. This is indeed humane—this is Christian. We hope the poor man may make the best use of this brief respite to secure the favor of God, for the provisions of the Gospel extend to the vilest suppliant. How and from religious excitement, too. Several othrich and full are the benefits of the atonement!

"I the chief of sinners am, But Jesus died for me. - California Uhristian Advocate.

No doubt the Governor of the Universe feels very grateful to Governor Haight for giving Him time and opportunity for pardoning the poor culprit, as it would be too late after he is "swung off." God's mercies, although they "endure forever," must be obtained while He is "in the bers and influence in the East, and particularly in humor," which is before you are choked; because after that. His mercies are nowhere.

We should like to know when and how the poor devil can be assured that he has obtained the favor of God, since it is very certain that his fellow-men will give him "no show." "How rich and full are the benefits of the atonement!" By them all the burden of remorse and punishment are shouldered upon an innocent man, who died eighteen hundred years ago, on purpose that the murderer Cronin might have a scapegoat to bear the burden! "This is indeed humane—this is Christian"! But is it reasonable—is it according to the dictates of common sense? Cronin, the murderer, with repentance and supplication, secures immunity from future punishment; while the trivial offender, dying without repentance, goes to a state of eternal misery! Beautiful doctrine! Sublime justice! Wonderful "scheme of salvation"!

A NUMBER of New York city clergymen average \$3,000 a year for marriage fees alone.

This is one of the perquisites which they will gradually lose, as fast as the people become convinced that the binding force of the marriage contract, and the promotion of happiness in the married relation, do not depend upon the performance of the ceremony by a priest. For our part, we would not have a priest officiate at either our marriage or our funeral—fee or no fee.

THE Trustees of the Women's Co-operative THE APPROACHING STATE CONVENTION.—Our Union have received, from the "Journeymen Sailfriends in other parts of the State are reminded makers' Association," the generous donation of \$50. They wish to express their thanks; and we represented in the State Convention, which is to hope others will be induced to do as the Sailmakers have done.

> LAST PUBLIC SEANCE.—Mrs. Fove's last public séance for the present will take place next Tuesday evening, at Dashaway Hall. She will continue, however, to give private sittings at her rooms, No. 42 Geary street, every day and evening, until further notice.

> this evening (Sunday, April 19th,) at the Temple of Music, formerly Congress Hall, at 8 o'clock. Subject—" Death and the After Life."

A Thankful Pharisee.

The Pacific (Congregationalist) presents its thank-offering for the continued existence of the Sunday Law as follows:

"We are grateful to those who, in the Legislature and elsewhere, resisted the madness of those who would destroy the sacredness of the Sunday, and make it a carnival of shame and mischief. We are grateful to those who were the quiet, yet efficient riends of a quiet day of rest. And we are especially grateful to Archbishop Alemany and his coadjutors or bringing their great influence to bear in the right

The war of the Protestant religious papers gainst Antichrist is hushed, and thanks are offered to the representatives of the Pope for having used their "great influence" to prevent the repeal of the Sunday Law. An acknowledgment is thus entered that, without that influence, which is a political one, the law would have been repealed, in spite of the remonstrances of the whole Protestant Church. What would old Martin Luther say to these cringing, fawning hypocrites, who one moment curse the Holy Roman Church and its hierarchy, and the next are rendering homage to their "great influence" in preventing the repeal of an unjust law? What did he say in fact, of the Sabbath and its observance in his own times? He opposed in the Church of Rome this very rigorous and superstitious reverence for the day, which the Protestant denominations are endeavoring to fasten upon the people at this time. His countrymen then devoted and now devote the day to rest and recreation of body and mind, without any of the bigoted formalities and ceremonious observances that distinguish the present evangelical churches. These churches must indeed have reached a season of small things, when they are obliged to call upon the Roman Catholic priesthood to interpose their "great (political) influence" to help carry a point in legislation. A "thank-offering" to Antichrist, for assistance rendered to the Church of Christ! Shade of Luther! where art thou?

ANCHORED.-Elder Knapp has swung around the circle of the various Baptist churches in this city, and has finally settled down for a protracted siege at Platt's Hall. Hitherto, we presume, his efforts have been simple reconnoiters. The stern work of heavy battle will now commence. We shall see whether the Elder routs the enemy or the enemy routs him. We hope, however, that his artillery will be charged with more solid material than mere watery missiles, for the sinners of San Francisco require something more potent to bring them to terms than such harm-less ammunition.— Ualifornia Christian Advocate.

The above bit of clerical fun is the only specimen of the kind we have seen in a religious paper for a long time. It is as much as to say to Elder Knapp, "You have too much to say of the neces and the Holy Spirit, and all that sort of thing, which is more potent than water." No doubt the Elder will appreciate the joke, and modify his method accordingly. He has excellent encouragement to do thus, in the results of Earle's labors: which, as is well known, added more converts to the Methodist Church than to the Baptist. The point of the joke may be still better appreciated, when we remember that this very Methodist organ announced, previous to Knapp's arrival, that his efforts would be directed more particularly to an increase in the membership of the Baptist churches, he being a Baptist, as is also

last night, to be examined by the Commissioners of Lunacy. He has been attending Elder Knapp's meetings, and yesterday wrote a letter to a friend, saying that he was going to attend one more and then commit suicide, in order to reach his dear Redeemer at once. - Alta of Sunday last.

The insane victim of Knapp's revival has since been committed to the Stockton Asylum. Another, named Samuel Ross, has also gone the same way, ers have been sent to Stockton during the past week; but we are unable to state whether they are Methodists or Baptists-not having sought information on the point of their religious belief, with that persevering industry usually exhibited by the daily and religious press in reference to persons who are said to have become insane from ${f Spiritualism.}$

IT may be impossible for the editor of the BANNER OF PROGRESS to be delicate in his "criticisms" of he Bibie, but Colenso and Renan were equal to the ask.—Daily Critic.

We would like to refer our Critic to a few passages in Colenso's work on the Pentateuch, but we have not the book at hand. A number of indelicacies are to be found therein, which owe their unsavory flavor to the Bible itself. As examples of the sort of refinement pervading that holy" book, the Critic had better examine Deut. xxiii. 10-18; Ezek. xxiii. 1-21; Psalm xxxviii. A greater than Renan or Colenso will be needed to criticize those portions of the "Holy" Scriptures, without being defiled thereby.

THE PRESERTERY OF SAN JOSE has for the past few days been in session at the Presbyterian Church, in this city, but its transactions have not been of interest to the general public, and in several particulars it was desired that they should not be published.

What is the matter? Have new scandals broken out in the Church of late, the "several particulars" of which it is desirable to keep from the "general public"? Perhaps it is for the "interest" of the public that the transactions of religious bodies should not be fully known. What has the immaculate Presbytery of San José to be ashamed of? Let us have the "several partic-

THE churches are suffering on account of the irregularity of the membership in respect to the worship on the Lord's day, and the evil must be arrested at once, or the whole body will become infected!—Pacific Gospel Herald.

So mote it be! The time is at hand "when ye shall neither worship" in the churches on the "Lord's day," so called, more especially than on any other day, nor longer expect "regularity" of attendance there. The people are beginning to think that no such formality and lip-service are essential to their own happiness, and that the 'glory of God" is not added to thereby. Let "the whole body become infected," say we.

THE "Fox GIRLS" are holding private séances in New York city, and there is a great scramble to MR. Todd's second lecture will be delivered obtain tickets of admission. The daily press, so relieable in matters connected with Spiritualism, a short time ago announced that one of them (Margaretta) had abandoned Spiritualism.

[CONCLUDED.]

The Apostle Paul taught this same doctrine. I am happy to agree with him when I can, as I cannot often and tell the truth, any more than I can with the Christian clergy, his pretended followers at the present day. I will quote him. In 1st Corinthians, third chapter, and eleventh verse, he says: "For other foundation can no man lay than that is laid, which is Jesus Christ. For if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?"

It cannot but be evident to every one, that in the term "Jesus Christ," as used by Paul, he meant the Divine Being. To him Jesus Christ was the embodiment of the Divine, Hence, however erroneous his idea, so far as Jesus Christ was concerned, his central idea, that the Divine Being incarnated in man formed the basis of human existence, was correct. You will perceive at once that the "gold, silver, precious stones," mean simply truths; and whoever builds his individuality of this kind of material upon this Divine foundation, (or conscious principle, of which we have been speaking,) it shall affirms the remarkable strides of science in modern "abide." On the other hand, the "wood, hay, stubble," mean errors; and whoever builds of this he means that profound religious feeling which has material "shall suffer loss." "For the fire shall a residence in all human breasts, he is right beyond try every man's work of what sort it is." Or, in other words, when error is shown up in the light of truth, the error is destroyed. And error, as we have shown, comes only as the result of teaching by authority. And the TRUTH, as we defined it, is the correct representation of whatever is in man's con-SCIOUS PRINCIPLE. Paul saw that, though what we might build upon this foundation, owing to perishability of the material, could easily be destroyed, yet the foundation (the Divine nature or conscious principle) could not be injured at all. It would simply be a loss of time and labor in building. We are indeed, as Paul says, "the temple of God," and the Spirit of God truly dwells in us. If, then, the Spirit of God dwells in us, forming not only the basis, but also the superstructure of our lives, we must necessarily possess the attributes of a Divine Being. The first one we will notice is that of Omnipotence. We find two laws existing in nature, called the attraction of gravitation and cohesion; the one controlling the relation of bodies of matter to each other, will teach the rest of the alphabet for Spiritualism. the other the principle by which particles of matter are bound together to form bodies of various size. Neither of these laws stand in the way of the almighty flat of man's conscious principle, or incarnated Divine Spirit, so far as the building up of this physical structure, which is the habitation of the inward man, is concerned. Again, in the rearing of the superstructure, it gathers to itself, by the inherent forces of its will, all the material it needs. Nor is it by any long circumlocution, or any concatenation of fortuitous circumstances, that its aims are accomplished. It (the I, myself) speaks, and it is done. It commands, and the work goes forward with alacrity and harmony. So far, then, as the rearing of its physical structure and the individualizing of itself are concerned, it is omnipotent over all

Another attribute of the Infinite we would notice, is that of Infinitude. It is acknowledged, I believe, by all mental philosophers, that every addition to the human mind only increases its power of receptivity. If this principle be a true one—and we feel confident that it can be substantiated-and man is of spirits, received through half-developed mediimmortal in his nature, or, in other words, will exist ums. forever, with the same law governing his growth, must he not be infinite in his receptivity? We have shown conclusively, during this discourse, that the grand aim and object of life were the individualizatlon of our conscious principle; and also that it is accomplished by conveying forms of things into our consciousness. It is a universal principle in the economy of Nature that all forms commence at a nucleus condition, and gradually segregate to larger proportions. And the work of segregation never commences until an ultimate has been reached, unless untoward circumstances arrest the progress. And unless a complete destruction of the organic structure takes place, it at once commences to repair damages. For instance, the beasts of the field may crop the growing grain, and hence retards its ripening hour. But as soon as the accident occurs, it calls all its energies into play, and carries forward the work; and though in the autumn it presents a meager head, partially covered with shrunken grain, it has nevertheless fulfilled the law to the best of its ability. On the other hand, where the grain is not interfered with by untoward circumstances, it grows up fresh and green, and in the harvest hours its head is bountifully covered over with a ripened crown of glory. We have shown that man is composed of that kind of substance that untoward circumstances cannot reach, or the law of segregation destroy. Hence, the law of perpetual growth must carry him forward in the line of immortality. He cannot be said to have reached an ultimate here in this life; at most only a very few forms of things have been joined to his conscious principle. It is not until he has ranged the vast Univercolum, and joined all the forms that it contains, that his ultimate can be reached. And then, not unless the law of change that applies to matter should cease, can he find a point where there is nothing more to acquire.

How different man and his destiny appear, when viewed from a rational and philosophical standpoint. from what they seem when seen through the smoky lens of theological spectacles! This life is nothing more than the primary department, where we become acquainted with the rudiments of our education. And how beautiful are the surroundings, of which we lay the foundation of our individuality! If the foundation stones are so beautiful, who shall describe the raptures of the immortal spirit, when it shall drop this outer covering, and gize for the first time upon the unfolding scroll of the future, whereon the Almighty hand has dashed those glowing figures that shall form the higher portions of our spiritual

PREACHERS have a habit of using the words Chris tianity, religion, morality, goodness, as if they were synonymous terms; but that they are so, is a very long way from being proved as yet. Nobody, perhaps, would dare to dispute the identity of religion with goodness, if religion be defined as the philosop'y according to Reason and Nature, and the broth erly tie which binds man to man; but while it is founded in priesteraft, bigotry, and sectarianism, it must continue to be a poor affair, and consequently will meet with opposition .-- Boston Investigator.

THE Spiritualists of London claim that Dr. John

Free Church in Mayfield.

A correspondent of the San José Mercury writes as follows concerning this new enterprise in May- THE GREAT SPIRITUAL REMEDY: field, Santa Clara county:

"EDITOR MERCURY:-The residents of this thriving and beautifully located town contemplate erecting a church edifice the coming summer. A committee is now engaged soliciting subscriptions for the purpose, and have succeeded in raising about one thousand dollars, but a larger sum is needed. For the propose of saving more funds, they propose holding a picnic on May-day, in the beautiful grove on the premises of H. W. Seale, Esq. An invitation will be extended to all who wish success to so laudable an object to join in the festivities of the occasion. A band of music will be in attendance, and every effort will be made to add to the pleasure of all who may be present. Amusements for the young folks will be provided, so that all may have a good and joyous time. Provisions will be donated by friends of the enterprise, and meals furnished on the ground at a reasonable price. The grove is within three minutes' walk of the Mayfield station, and for natural beauty cannot be surpassed in this country. There is no poison oak on the grounds, and an abundance of pure, fresh water will be provided. The church will be the property of the people, not of any particular sect, and will be free to all. It will be under the control of trustees elected by the people from the people, regardless of their religious opinions. In aid of this liberal and worthy undertaking, let the people join. Let a good delegation come from your liberal and benevolent citizens, as well as from other sections of our own and adjoining counties, and the object will speedily be accom-PROGRESS."

Science and Religion.

Rev. Dr. Bushnell, an orthodox clergyman of wide repute, has a late magazine article treating of the above themes, in which, while he announces and times, he insists that they are in no true sense inconsistent with the claims of religion. So far as a question; but he illustrates his meaning relative to the tenets of old creedism, by confessing outright that those tenets have had to yield. In that sense, we confess we see no further conflict. For one example, he admits that the old superstition about a literal reunion of body and spirit on the morning of some far-off resurrection is fairly worn out and gone by—which to us is no concession all, but to his form of faith is an innovation equivalent to a revolution. So with regard to many another old ecclesiastical theory; in his confessed judgment they are no longer tenable. Science has, in its progress, shattered them in pieces. Even a notion so long and tenaciously held as the mystery of the Trinity is admitted to be an absurdity in point of possibility. The atonement is called merely a "ransom to the devil." The work of creation is conceded to have been an impossibility within six days. The story of the book is allowed to be a puerile exaggeration. Physiology and anatomy have exploded the notion of the literal resurrection. And so on to the end of the chapter. The cause of liberality, through the agency of science, is making rapid progress, and will drive out all these ancient bugbears from the minds of men. When it is universally believed that there is a spiritual body as well as a natural body, science Banner of Light.

AN APOLOGY.—In our last, we published a communication from James Boyd, which, if the statements in it were true, would be somewhat derogatory to the character of a medium of this city; at least, it would convey the idea of impecuniosity on her part. The medium immediately wrote to Mr. Boyd in the matter, and we extract the following from his reply:

"The controlling spirit was very anxious for me to write an account to the BANNER OF PROGRESS, and, indeed, insisted on my doing so. In that letter, I find I have done you injustice, although I did not mention your name. For whatever wrong I have done you, I humbly ask your forgiveness. I am, yours, truly, JAMES BOYD."

We believe very little in people who act hastily, and without judgment, and then lay the blame on the spirits. All persons should exercise their own reason, instead of blindly following the directions

ELDER KNAPP lectured at Platt's Hall the other night upon "Dancing." His views are peculiar. 'Where," he exclaimed, "would you rather be when about to meet your God-in the ball-room or in a prayer-meeting?" The young men and women present looked dubious; but he added, by way of relieving their doubts, "Certainly you would rather be in a prayer-meeting." Some of his hearers, rather than risk departing to the spirit world from his prayer-meeting, immediately left, ourself among the number. We remembered | THE GREATEST FAMILY MEDICINE that he had not long since got up a prayer-meeting in hell.

THE Supreme Court of Natal has decided the question of church property in favor of Bishop

The Austrian government has officially warned the clergy of that country against fomenting dis-

THERE are 70,000 Hebrews in New York city.

Just Published.

THE RESTORATION

EARTH'S LOST HISTORY

THE PAST, PRESENT,

AND COMING

STATE OF OUR GLOBE; THE REVOLUTIONS THROUGH WHICH IT PASSES FROM ITS BIRTH TO ITS

DEATH OR DISSOLUTION;

SHOWN FROM NATURE, REASON

WRITINGS OF ANTIQUITY BOTH SACRED AND PROFANE.

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New Haven, Ind, Sept 1st, 1867.

PROF. Spence—Dear Sir: I have raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the CONSUMPTION. They said he could live but a short time. I called his attention could live but a short time. I called his attention to your Powders. He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a **FEVER**, and the Doctors gave him up, and said he must die. But I sent for two Boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work for us, a well man. Yours for truth,

Dorset, Vt., August 27th, 1867. Prof. P. Spence—Dear Sir: I have had a case in which one Box of Positive Powders done wonders. It was the case of Mr. Phelps, a young man who had BLEEDING AT THE LUNG. He had consulted eight different physicians, five of whom had pronounce ungs to be in an advanced stage of INFLAMMA PION, He had not done any labor for six months. He called on me, to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday; and, strange to say, on Wednesday and Thursday he sheared his father's flock of sheep—some 300. He told me that he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels as well as ever in his life. Yours,

Pork, Union Co., Ohio, Sept. 14th.

DR. SPENCE—Dear Sir: I took a box of your Positive
Powders for the NEURALGIA, and it has worked such
a perfect charm for that and OTHER THINGS which
I had been troubled with for 20 years, that I now send for a Box of Negatives for Deafness.

Sycamore, Ill, July 11th, 1867.
PROF. SPENCE—Dear Sir: Those Positive Powders you sent me a short time since have worked wonders for my wife—during in a few days a PAINFUL KIDNEY
DISCASE and SPINAL DIFFICULTY of long
standing, besides driving away all NERVOUSNESS,
so that she feels like a new being.
Truly yours,
L. Dowe.

DR. A. J. COREY, of Great Bend, Penn., writes as follows: "I have a case of Catarrh, bronchial tubes affected and LEFT LUNG COLLAPSED, not filling with air. I have given two boxes of the Positive Powders, and the Lungs now fill two-thirds of the way do "I, myself, have been afflicted with RHEUMATISM and HEART DISEASE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my Rheumaiism is gone and the Heart Disease much relieved. so that I can use the pick and the shovel in prospecting for minerals. My age is 71 years."

Spring Hill, Ill., Oct. 7th, 1866.
PROF. PAYTON SPENCE—Dear Sir: I gave a box of your Prositive Powders to a young lady, Miss Hattie M. Tyrrell, (now Mrs. Hattie M. Stanbro, of Brooklyn, Iowa.) She had been ailing for 8 years, FOUR YEAKSON CRUTCHES. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she ever was lame. not know that she ever was lame. Yours respectfully,
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CALL

DELEGATE STATE CONVENTION OF SPIRITUALISTS.

THE SECOND ANNUAL STATE CONVENTION OF SPIRITnalists of the State of California will convene at - Hall, in the City of San Francisco, at 11 o'clock, A. M., on FRIDAY THE FIRST DAY OF MAY, 1868, and continue in session

three days, or more, at the discretion of the Convention. Spiritualists residing in the various parts of the State shall be entitled to representation in the Convention in the proportion of two Delegates for each Senator and Member of Assembly the County or District may be entitled to in the State Legislature, such Delegates to be chosen in the manner deemed most advisable by the organized Societies and individual friends of Spiritualism, in the Counties or Districts to

The specific objects of said Convention shall be: First-A better acquaintance with each other, and a friendly

and social interchange of thought and opinions. Second-To exhibit our principles, and our numerical strength and ability to maintain them, in a manner to com-

mend recognition and respect. Third-To secure concert of action among all Spiritualists and friends of progress on this coast.

Fourth—To consider the best means of providing the rising generation with a healthy and natural education, and of supplying the demands of inquirers after truth with the purest truest, and best of all that can be obtained by means of Spiritual literature, lectures, and other modes of imparting a knowledge of our sublime faith.

Fif.h-To consider, and, if thought best, to adopt, some plan of organization, by means of which we may be enabled more effectually to carry out the objects here set forth.

A. C. STOWE, J H. JOSSELYN, W. N. SLOCUM, JOHN ALLYN, R. H. ALLEY, THOMAS LOYD. J. D. PIERSON. W. STIRLING, C C COOLIDGE,

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"Angels where'er we go attend Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside." -CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, April 19th, at 2 o'clock, P. M., at Dashaway Hall, Post street, above Kearny. Friends of the Lyceum are cordially invited to be present.

COMING HOME.

- O brothers and sisters, growing old, Do you all remember yet That home, in the shade of the rustling trees, Where once our household met?
- Do you not know we used to come from school, Through the summer's golden heat, With the yellow fennel's golden dust On our tired little feet?
- And how sometimes in an idle mood We loitered by the way, And stopped in the woods to gather flowers, And in the fields to play;
- Till, warned by the deepening shadow's fall, That told of the coming night, We climbed to the top of the last long hill, And saw our home in sight?
- And, brothers and sisters-older now Than she whose life is o'er—
 Do you think of that mother's loving face
 That looked from the open door?
- Alas for the changing things of time! That home in the dust is low,
 And that loving smile was hid from us
 In the darkness long ago !
- And we come to life's last hill, From which our weary eyes Can almost look on that home that shines Eternal in the skies.
- So, brothers and sisters, as we go, Still let us move as one, Always together keeping step, Till the march of life is done;
- For that mother, who waited for us here, Wearing a smile so sweet, Now waits on the hills of Paradise For her children's coming feet!

GOLDSPOT, THE TROUT.

HOW HE LIVED AND DIED

Did you ever see Goldspot, the Trout? Well, "Course it is somewhere; everyfing is the lived down in the brook, where the big willow where, only b'loons when they're busted." trunk is twisted close to the water, and makes such a dark, sunless sort of a pool—a slippery, lively little fellow, darting through the water like a streak of gold. It seemed very easy to catch him, but when you put your hand down into the water, Goldspot wasn't there! He was a sly little fish, too—you might bait your hooks with flies colored like the rainbow, and worms that wriggled most temptingly, but Goldspot knew better than

that—he wasn't a fool, if he was a trout. Well, Goldspot and little Silverwing, the fairy, who lived up in the dell, were great friends, and many was the gossip they had together, on a moonlight night, or early in the morning, before the children at the house had finished their

Silverwing was sitting on a fallen willow-leaf floating along by the mossy shade, when Goldspot

came darting up. "Well, how do you do, Goldy?" said the fairy, touching him on the fins with her jeweled wand.
"Do? I'm well enough," said Goldspot, discontentedly; "only I'm tired to death of thum drum sort of life—up the stream, and down the stream, and round by the water-lilies. There isn't much variety in a fish's life, Fairy Silverwing."

"Some fishes have variety enough," said Silverwing.

"If you were a shark, now—I've seen 'em

out at sea, with double rows of shining white Goldspot shook his tail, horrified.

"I shouldn't like to be such an ugly, vulgar they want moral, mental, and in their search for these treasures.

"Just as bad."

"Well, then, there are gold fish." "What are they?" demanded our trout, beginning to feel interested, and resting his fin on the

"Well, I've seen them when I've been hiding away in the honeysuckle tubes that hang over the window in the big house yonder." Goldspot.

"Will you hear me out?" demanded Silverwing with dignity. "I said I was in the honeysuckles. The gold fish were in beautiful round glass globes on a parlor table, with flowers arranged over the top of their crystal palace, and little black-eyed children watching them."

"Dear me, how fine that must have been!" said Goldspot, enviously. "Did you say they were gold all over, not merely spotted, like me?" "Yes, gold all over."

"O dear! what a difference there is in lots!" groaned little Goldspot. "Now, here I am, shut up in this odious little woodland stream, with nobody to admire me but a few crusty frogs, and an ill-tempered toad or two, while those fish up at the great house have company every day, and live in a crystal palace, besides! I think it's mean, Silverwing."

"All's for the best, Goldy," said Silverwing, preparing to step off her willow-leaf on a varnished butter-cup, that grew close to the shore.
"No, it isn't! Dear Silverwing, don't be in such a hurry. I want to ask a favor of you.'

"What is it?" "I know you can do the most wonderful things with that sparkling wand of yours. Please turn me into a gold fish at the big house. Do, dear Silverwing! I should be the happiest little fish in the world.

"You don't know what a foolish thing you are asking for, Goldspot," said Silverwing, gravely balancing herself in the yellow heart of the butter-cup. "You are a great deal happier as you

"No, I'm not; I'm a miserable fish!" said Goldspot, wiping his eye with his fin. If you won't grant me this favor, Silverwing, I'll swallow the first hook I see let down! I don't want to live any longer! Do, please, Silverwing, make a genteel gold fish of me!" "Have your own way, Goldspot," said the fairy.

lifting up her diamond-tipped wand, so that the bright rays of the sunrise turned it into a spark of fire, and then touching Goldspot lightly on his head, and his tail, and each of his little shining

And, wonder of wonders! Goldspot was a trout in the shaded brook no longer, but a beautiful creature with gleaming scales of gold in a crystal palace, with fresh flowers hanging over its mouth, and beautiful music sounding from a piano near by, and ladies and children watching his graceful motions. This was happiness indeed, and Goldspot wondered how he could ever have tolerated existence down in those humdrum woods. Silverwing had certainly been mistaken when she talked about "all being for the best."

For two days Goldspot lived a life of dissipation and vanity, praised by everybody, and never weary of flashing his golden armor in the sunlight. The third day his fins began to feel weak

and his head heavy, and he found difficulty in

"O dear!" gasped poor little Goldspot; "this water is getting dreadfully impure. If I were only where the clear current flows out under the old willow!"

So Goldspot languished, and ceased to dart round and round, and hung his pretty head, and still nobody seemed to know what the matter

"O Mamma!" said a pretty little girl, "what is the matter with my fish? He lies perfectly still at the bottom of the globe. I am afraid that he But Goldspot gave a little motion of his fin, to

correct any such mistaken idea. The mother looked closer. "They have forgotten to change the water, my

dear," she said; "see how turbid it is. Ring the bell for Jones to come and change it directly—no wonder the poor fish is sick!"

O, how grateful little Goldspot felt! The big servant-man came in, and lifted the glass globe in both hands, to carry it out to the kitchen pump. As he went past the big chair, he caught his clumsy foot against it and stumbled, letting the globe slip and fall.

It came to the floor in a score of shattered pieces. The fern and pebbles flew every way, and the water streamed across the carpet; and, worse than all, poor Goldspot lay quite dead by the chair, when the little girl ran to pick him up.
That was the end of Goldspot, the trout.

"I knew how it would be," sobbed Silverwing, when she sat among the honeysuckles that evening, and heard them talking over the poor little fish's untimely fate. "He couldn't be contented, and this is the upshot of it. How much more sensible it is for fishes to be contented with their

Yes, and for children, too.—" The Fairies."

We do not publish the above little story for the sake of preaching contentment to children, but for their amusement only; for we realize fully that entire contentment is an unnatural and impossible condition; and we would not be so inconsistent as to try to impose conditions upon children that we could not fulfill ourselves. Contentment is a convenient doctrine for tyrants and bigots, when they wish to satisfy their victims and dupes that the condition to which they have been reduced by their oppressors is in accordance with the will of God, and should be submitted to without complaint. No freedom-loving soul can be contented with any condition, so long as it is possible to attain to a better one.

NATURAL PHILOSOPHY.—Freddie was mourning over the loss of his knife, and I attempted to console him by telling him that I thought it "must be somewhere.'

"Course it is somewhere; everyfing is some-The same little philosopher, when he was three years old, was questioned by his elder brother in the following fashion: "Freddy, did God make you up in heaven?"

"Yes," was the unhesitating answer. "Has he got plenty more little babies up there?" "Yes," said Freddy, again. There was a moment of silence, and then the

question-"Well, how did he get you down here?"
"I don't 'member," said Freddy; "I guess I was asleep most of the way!"—The Corporal.

EVERY man believes the God feigned by himself to be the only true object of worship.—Juvenal.

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Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill. Miss Sarah A. Nutt, Lawrence, Kansas. C. Norwood, Ottawa, Ill., impressional and inspirational

A. L. E. Nash, lecturer, Rochester, N. Y. J. Wm. Van Namec, Monroe, Mich. A. A. Pond, inspirational speaker, North West, Ohio. J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170. Dr. D. A. Peaze, Jr., Detroit, Mich. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. George A. Pierce, Auburn, Me. Mrs. J. Puffer, trance speaker, South Hanover, Mass. L. Judd Pardee, Philadelphia, Pa. Lydia Ann Pearsall, inspirational, speaker, Disco, Mich.

troit, Mich.
A. C. Robinson, 15 Hawthorne street, Salem, Mass.
Dr. W. Ripley, Box 95, Foxboro', Mass.
Rostor Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. G. W. Rice, trance speaking medium, Brodhead, Wis. J. H. Randall, inspirational speaker, Upper Lisle, New Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austen E. Simmons, Woodstock, Vt. Mrs. Fannie Davis Smith, Milford Mass.

Mrs. Nettie M. Pease, trance speaker and test medium, De-

Abram Smith, Esq., inspirational speaker and musical medium, Sturgis, Mich.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Dr. Wm. H. S-lisbury, Box 1313, Portsmouth, N. H.

E. Sprague, M. D., inspirational speaker, Schenectady, New York. Selah. Van Sickle, Greenbush, Mich.

Prof. S. M. Strick, inspirational speaker, Peoria, Ill. J. W. Seaver, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis. Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., Postoffice box 394.

J. H. W. Toohey, 42 Cambridge street, Boston.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank Hudson Tuttle. Berlin Heights, Ohio.

James Trask. Kenduskeag, Me.
Francis P. Thomas, M. D., lecturer, Harmonia, Kansas.
N. Frank White, Orwego, N. Y., during June; during July,

Haverhill, Mass.—Spiritualists hold meetings at Music Hall Seymour, Conn.
Mrs. M. Macomber Wood, 11 Dewey street, Worcester, F. L. H. Willis, M. D., Postoffice box 39, Station D, New

E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill. Alcinda Wilhelm, M. D., inspirational speaker, care of H. N. F. Lewis, Detroit, Mich. Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

Elijah Woodworth, inspirational speaker, Leslie, Mich.
Mrs. E. M. Wolcott, Danby. Vt.
S. H. Wortman, Buffalo, N. Y., Box 1454.
E. S. Wheeler, inspirational speaker, 5 Columbia street, Boston. Mrs. S. A. Willis, Lawrence, Mass., Posteffice box 473. Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of the Clifton Bouse.

Mrs. N. J. Willis, trance speaker, Boston, Mass.

F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill. A. A. Wheelock, trance and inspirational speaker, St. Miss Elvira Wheelock, normal speaker, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y Henry C. Wright, care of Bela Marsh, Boston. Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street,

Brooklyn, N. Y.
Mary E. Withee, trance speaker, 71 Williams street, Mewark, N. J.

A. C. Woodruff, Buffalo, N. Y.

Miss H. Maria Worthing trance speaker, Oswego, Ill.

Jonathan Whipple, Jr., inspirational and trance speaker,

Mrs. Juliette Yeaw, Northboro, Mass. ?